

THE JOURNAL OF BIBLE AND RELIGION

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THE CONTRIBUTORS' COLUMN

It will be observed that in this issue we are still using as our title, *The Journal of Bible and Religion*. This is in accordance with the decision made at the national meeting in New York. It seemed to be agreed that the present title was not entirely satisfactory, but that a better substitute had not yet been found. Furthermore, it was felt that if the name of the Journal were changed, a corresponding change of the name of the Association should be considered. A committee of five members was appointed to re-study the purpose of the Association and the title of the Journal. See the report of the annual meeting on pages 61-64.

This number of the *Journal* will be found to display a rather unusual degree of unity. The central theme is the merits of the new orthodoxy versus religious liberalism. More specifically this issue is debated in the symposium, but it will be found that Professor William Scott in his presidential address defends religious liberalism. In the *Discussion* section, a new feature of the *Journal*, Professors Edgar S. Brightman of Boston University, Amos N. Wilder of Andover-Newton Theological School, Virginia Corwin of Flora Stone Mather College, Western Reserve University, and Irwin R. Beiler of Allegheny College comment upon the symposium, while Professors Craig and Haroutunian reply. Further comment is invited for publication in the May issue. Even the *Book Review* section contributes to this general theme with three significant books by continental theologians reviewed by Professor Haroutunian and a new book by John Baillie reviewed by Professor Brightman.

CLARENCE TUCKER CRAIG is the Professor of New Testament at the Oberlin Graduate School of Theology. Books from

his pen related to the article in this issue include *Jesus In Our Teaching* and *The Study of the New Testament*.

JOSEPH HAROUTUNIAN is Assistant Professor of Biblical History at Wellesley College. His father was Professor of Old Testament at Marash Theological Seminary, Turkey. After four years in the American University of Beirut, Syria, the son came to the United States and in 1922 entered Columbia College, where his work in the sciences and in philosophy contributed greatly to a naturalistic streak in thought and feeling. In Union Theological Seminary he acquired a new respect for Christian thought through the study of the Bible and Calvin's *Institutes*, as well as through the teaching of his professors. In 1930 he received his B. D. from Union Seminary and in 1932 his Ph. D. from Columbia University.

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